

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., MARCH 14, 1918

NEW SERIES VOL. XX, No. 11

Rev. J. E. Thigpen, of Gloster, is seriously ill at the Baptist Hospital.

Last week Bro. J. E. Byrd assisted Pastor Cloar in a workers' institute at Tupelo.

Rev. J. J. Mayfield, after several years of good work at South Side, Meridian, resigns to become pastor at Pontotoc April 1.

The Baptist and Reflector loses the lady at the head of its Young South Department by the home going of Mrs. Laura Dayton Eakin. She was the daughter of Dr. Dayton, a strong preacher of more than a generation ago.

Dr. Webb Brame says the New Albany people are the best ever. They go to church and give of their means and are good to the preacher. They pay his way to the conventions and send representatives to the S. S. and B. Y. P. U. convention.

On last Friday night there was a debate between representatives of the A. and M. College and Mississippi College held at Clinton. L. Bracy Campbell and D. J. Young represented the latter and Messrs. Crawford and McCormick the former. Mississippi College team won the honors by a unanimous vote of the judges.

New York women seemed to know how to use their new right to vote. They went early, asked few foolish questions, knew their own minds and elected Democratic members to Congress. Nearly half of the total vote cast was by women. It is said that most of them voted like their husbands or vice versa. In Vermont the women's vote put some towns in the dry column.

Miss Sallie Stamps, who has been head nurse at the Mississippi Baptist Hospital since its organization, has enlisted for service as a nurse with the army and has already been sent to Camp Shelby at Hattiesburg. She has proven herself one of the finest Christian women in all our work. Sympathetic and unsparing of herself in the interest of the patients and the hospital, she will carry the best wishes of a multitude of friends, and their hope for her safe return to her work in more peaceful times. The First Church, of which she is a member, the Jackson Red Cross, and the trustees of the hospital gave her substantial tokens of their appreciation and good will.

The Christian Index of Georgia says: "If we could, we would urge the Baptists of other states to be as loyal to their papers as the Baptists of Georgia are to the Christian Index. If the pastors and laymen in these states will try just a little, they can double the circulation of their State Baptist papers, and thus save them from financial embarrassment, and double the usefulness of the papers to the denomination. The papers are passing through a tremendous crisis during these war times, when the prices of everything are so extremely high. A dollar will pay just as much on an old debt now as ever before, but its purchasing power has been greatly reduced. This is as true of all the materials that go into the denominational paper as it is of foodstuffs. The papers must be saved to the denomination, and the Baptists of other states can do as well by their papers as those of Georgia have done by the Christian Index. If they will, the management of the paper will be saved much needless worry and every interest fostered by the Baptists will be greatly helped."

One of the neatest booklets that has come our way for a long time is one entitled "The Missionary Watch." But it is not only a neat booklet, it contains a true and fascinating story written by Mrs. Jennie N. Standifer and published by the Clinton Print Shop, Clinton, Miss. Mrs. Standifer is known as a good story writer all over the South. Her name is often seen in the illustrated papers of our Sunday School Board and the Baptist Record has been enlivened by her stories. The watch tells the story of a missionary life in China, a real missionary, Mrs. Crawford, through storm and sunshine, through the Boxer uprising and the return to America. The watch became the property of a relative in this country, after the death of the first owner. Then was given to help Foreign Missions, became the possession of another missionary, crossed the ocean again and again came back from China, was restored to its second owner, who again gives it to Foreign Missions that it may help build the Crawford Memorial Church in China. The watch will be at the Southern Baptist Convention in Hot Springs in May, where it will have a word to say. The little book itself will also help to build the church, for every word written in it and every piece of type set and all else are given by those who made it that it may serve the Lord. You may listen to hear the watch tick at the convention and you may get the book for 50c from the Clinton Print Shop, Clinton, Miss.

Prof. W. C. Wilkinson says of the new volume of sermons by Dr. Geo. W. Truett: "It has belonged to my providential lot in life to read very widely, and in general somewhat spiritually in the realm of homiletic literature, and I can unreservedly, unqualifiedly testify that I have never anywhere in the world encountered pulpit discourse that surpassed, if ever any equalled, the discourses found in this volume, first, in purity of spiritual purpose, and then in rigorously devoted practical adaptedness to serve its purpose in the souls of hearers. These sermons are masters of pulpit eloquence. It would be impossible to conceive of discourse more exquisitely adapted than these sermons are to meet the demands of the occasion that called them forth. There is not one single fault or blemish in them all that tended in the least to hinder their designed and desired effect with the hearers. It would be a capital omission not to advert with emphasis to the important part that pertinent story-telling plays in Dr. Truett's eloquence. His stories are in the main furnished from his own rich pastoral experience. He tells them well, and they are often prodigiously effective."

Dr. Copass writes about Camp MacArthur: "One certain regiment was starting to France at eleven o'clock at night. The colonel in command asked that a small bon-fire be built near the station, and formed the soldiers in a semi-circle about it. Foltz was then asked to speak. He spoke five minutes, led in prayer and pleaded with the boys to accept Christ before they went away. The colonel then stepped forward and said: 'Men, we are going to a foreign land to fight for the cause of humanity. Let us go, not only as good soldiers of our country, but also as Christians—as good soldiers of Jesus Christ.' There under the stars that night 225 publicly professed Christ as Savior and Lord."

Dr. Austin Crouch, well known in Mississippi, declines the call to First Church, Jackson, Tenn., and remains at Murfreesboro.

Prof. Lemon, of Ouachita College, formerly of Mississippi College, underwent a serious operation at the Baptist Hospital last week. He is improving.

Northern Baptist Laymen are out for an extra million for missions by March 31st. All Southern Baptists are asked to make their total offering to foreign missions one million by April 30.

Farm products of 1917 surpassed in value those of the year before nearly fifty per cent and the two years before by nearly ninety per cent. This is the farmer's time to fill up the Lord's treasury.

We learn from our North Carolina Exchange that Rev. L. A. Parker is making a good beginning at North Winston, already successfully attacking a church debt. He won his spurs in this line at Booneville.

The Florida Baptist Witness calculates that the paper costs \$2.08 a year. The subscription price is \$2.00. Somebody always has to hold the hot end of the poker. The Witness looks good in its new spring clothes.

Evangelist E. J. Isenhower, one of the Blue Mountain evangelists, has moved to Blue Mountain, Miss., and expects to give part of his time this spring and summer to evangelistic work in Mississippi. Evangelist T. T. Martin says that he is one of the most powerful, effective evangelists he has known. We welcome him to Mississippi.

Pastor H. M. Harris rejoices that the Sunday School at Clinton is now A1 for the first time in its history, and that the W. M. U. and the B. Y. P. U. are close to it. They are considering putting in the budget system of finance. The foreign mission contribution will be near \$500 from all sources beside a thousand-dollar contribution from one of the members which does not go through the church. Brother W. Y. Quisenberry preached on Sunday morning and Bro. R. B. Gunter at night. They are both members of the church at Clinton.

His mother called him Samuel and the Lord called him to be a prophet, for he is a seer and a sayer, which they tell us makes a prophet. This may be truly said of Samuel Joseph Porter, D.D., of San Antonio, Texas. Measured by the standard of efficiency in ministry, he is one of the great preachers of our generation. His book of sermons just published by Fleming H. Revell under the title "Romance of Christian Experience," is proof of this. He is a careful and thorough student of the word. He follows words to their root meaning and the Word to its spiritual and practical application. He loves souls and finds the exposition of God's word their necessary food. His is a virile and deeply spiritual ministry, as is shown by the fact that he has baptized probably more men in the army than any preacher in American today. It is not strange that his new book was dedicated "To the Mothers of American Soldiers." We do not know of any book of sermons that will do more good, for they come near being models of genuine preaching. They can be had of the Baptist Record for \$1.25 and six cents more for postage.

Education Commission

R. B. Gunter, Secy.

BAPTIST EDUCATION COMMISSION DEPARTMENT.

R. B. Gunter, Secretary.

A banker who is a pious, consecrated church member, said to me this week that honesty and truthfulness should be emphasized more from the pulpit than they are. He says the man who is not a member of the church sees how slack the church member is, and concludes that he is as good as the church member. "By their fruits ye shall know them." But why do preachers not preach on honesty and truthfulness more than they do? Huh?

Some friends of our colleges are doing good work collecting over-due subscriptions. All honor to them.

Due May 1, 1918	\$17,100.00
Due June 4, 1918	4,300.00
Due July 5, 1918	10,000.00

Total to July 5th \$31,400.00

This, and some interest, the Education Commission is expected to meet. This is a call to every church in the State to raise its apportionment before the last of June. Pastors, urge your people to pay up subscriptions, now.

It Is For Us.

To save the nations of the earth. Yes, the Christian school must do it. Dr. W. O. Thompson, president of the Ohio State University, said in 1913: "The atmosphere in which a boy is educated counts for much. I am in no way untrue to State Institutions when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country." Then he asks the question: "Who is to supply this lack if not the Christian College?" The atmosphere of a school is the unconscious influence which works on the consciences of the pupils. We may have noted the tendency today to leave the Christian school. But we may not have observed the results. In our own country and in several other *illiteracy* is steadily decreasing, yet in these same countries *crime* is increasing. And the *increase in crime* is among the youth, and not only the youth, but the *educated youth*. In France secular education has long held sway. But Le Bon tells us that in France the criminal population has increased from 227 to 322 for every 100,000 of the population, and that the increase has been among those who have had gratuitous schooling. And this eminent Frenchman says that is lacking is the *education of the heart*.

Again with all of the increase of schools and knowledge there is a frightful prevalence of social immorality and social disease. With an increase of knowledge, eighty per cent. of American manhood suffers from social dis-

ease. The New Zealand branch of the British Medical Association says that "the teaching of religion as a means of self-control is the thing needed."

Again we find that the most highly educated classes are barely holding their own, while the vicious and criminal are steadily increasing. Many college men are to be found in the New York "bread line." Why? Dr. Winchester says that "ninety per cent. of the life failures among collegians are due to moral defects."

Call to mind the men in Mississippi Legislature who have done most in the moral uplift of our State, and see if these men were not educated in Christian schools. Who championed the prohibition bills? Who has written the "Bone Dry" bill? Who has introduced the bill to put social vice, segregated districts, etc., out of Mississippi? Men who are graduates from Christian schools.

Canton.

Pastor J. C. Robinson of Canton, said after the forenoon services last Sunday: "We will raise our apportionment for Christian Education,—and some more." And he is leading his people in the erection of a \$25,000 edifice.

W. N. Hamilton

Said last week that he was going to raise his apportionment for Christian Education just as for Missions. That is orthodoxy.

\$100.00

A Sunday School superintendent told us today that his Sunday School would give \$100.00 for Christian Education in June. Hurrah for Greenwood!

Let us get out of debt!

THAT CLINTON CHURCH BUILDING AGAIN.

Southern Baptists are now raising a Church Building Fund to the amount of one million dollars. There are in Mississippi 88 homeless churches. While the Clinton Church is not exactly homeless, being the guests of Mississippi College and using their chapel for our services, yet we are houseless. We are like a poor relative which has to depend upon the charity and sufferance of others to find shelter from the storms and rains.

It is quite evident that he appeals for this purpose have struck a responsive chord in many hearts. Bro. W. S. Allen, the pastor at Lyon wrote that he wanted to give a hundred dollars towards a new building for the Clinton Baptist Church. A few weeks ago Bro. W. E. Farr in an article in the Record stated that he too wanted to give a hundred and that his college class would be responsible for two thousand dollars. Dr. W. Y. Quisenberry has stated that he will give a thousand dollars on a fifty thousand dollar house of worship. The Home Mission Board through its secretary has already volunteered to give a least five thousand dollars for this same object. The Sunday School Board at Nashville will help as they have already indicated.

But at least half of the fifty thousand dollars will have to come from individual gifts from brethren over the state. The Clinton Church will probably be able to give ten thousand dollars towards the new church. It would not be fair to ask them to give more. The Clinton Baptists respond liberally to every religious and patriotic cause though there is not a single member of wealth among them. It is right and proper that the Baptists of the state who are sending their young manhood to Mississippi College for education should help to make provision for the religious needs of their own children.

It is the opinion of some of the wisest and sanest men in the state that the greatest and most pressing absolute need in the state for our Baptist cause today is a splendidly equipped and modern church building at Clinton and we ought not to think of one that will cost less than fifty thousand dollars.

Let the different classes of Mississippi College who are indebted to the old church at Clinton for many precious memories and impressions of college days, rally together as Bro. Farr's class will, and give to this cause. Let the fathers and mothers of those who have enjoyed the religious atmosphere of Clinton give to help put up a building adequate and worthy of our cause. Do not cry, War! We have more money now than we have ever had before in this state and this cause has been neglected too long. Send in your subscription to me or better still, send in your check. I do not want to have to come after you. Let us hear from the different classes of old Mississippi College at once. Whatever money we get will be put in the bank to draw interest until all is in when we will build.

Expectantly,

HENDON HARRIS.

Budget Laymen Department

N. T. TULL, Superintendent

The government plan of raising money for war purposes verifies in a striking manner the wisdom of the apportionment plan. They first announce the amount that must be raised. Then they apportion the amount out to the different states; then to the counties; then to the cities and towns. From there it reaches the individuals. Every individual is expected to do his part. Every town wants to go over the top. Every county wants to go over the top. Every state wants to go over the top. The result is, the whole amount is easily raised, be it ever so large.

The psychological principle in the apportionment plan does the work. First, the common task is fixed in the minds of the people when the amount needed is announced. This common task is distributed by the apportionment plan to gradually lessening groups until, by the power of suggestion, the individual responsibility is fixed. The meeting of this responsibility has a cumulative force, on up from the individual through the ever-widening groups until the whole

great mass of our people is stirred to action in one mighty common purpose.

We are glad the government saw fit to take our budget idea and demonstrate its practical wisdom. When our state convention adopts the budget each year it announces the common task of Mississippi Baptists. This common task is fixed in the minds of our people. The amount is then apportioned to the associations; then to the churches. From there it reaches the individual members. If every member is loyal to his church and to his God, we will see every church go over the top; every association go over the top, and the whole state go over the top!

Let the churches not forget that the monthly remittance to the Board office is absolutely essential if you would carry out the intention of the budget plan. **Put the money where it is needed when it is needed.**

Write to the budget man for tracts or other information on the budget plan.

Remember that the every-member canvass puts the budget in budget. You must have the individual pledges (1) to guarantee your church budget, and (2) to furnish an operating basis for the handling of the individual accounts of the members. Get yes or no from every member of your church. It will be hard for a real Christian to say no when you ask him to help support the cause of Christ.

Make remittance to the Board office for credit on "the budget." The money will be divided and credited to the different causes when received at the office. They will send you a receipt showing the distribution of the funds. This greatly simplifies the work of the church treasurer.

No pastor or layman should be willing to acknowledge that his church cannot put into successful operation any practical plan that is being used in other churches. If you have a "peculiar situation," so have all other churches. God's people are a peculiar people.

The budget plan puts a financial program into your church that makes the giving a part of the worship. So ought it to be.

Boyce Taylor says that when we give through the budget plan we give to God and his cause and not to men and things."

The first of May is a good time to begin the budget plan. That is the beginning of the Southern Baptist Convention year.

CAMP PIKE.

Today is Feb. 22, 1918, a national holiday, commemorating the birth of the Father of our Republic. The name of Washington still, and ever will, stand among those of the great men of history. This winter has reminded us so often of the winter at Valley Forge, a record winter for snow and ice throughout

the country. But, there is no difference. We have not suffered as much as they.

The great question being asked now everywhere in America is: "What are you doing to help win the war?" And for generations after the war it will be: "What did you do to help win the war?" You cannot evade this question, neither can I. So, let us face it, and be able to answer conscientiously, "I did my bit."

Our people are setting themselves in a noble fashion to the great task of winning the war, evidenced by their response to the various call for food conservation and Liberty Loans, etc. These are all well and good and will go a long way in winning the war, but they are not sufficient in themselves. All these things must be done, and done well, yet if there is a let down in another very important particular, the Germans are bound to win. Food and money cannot win this war, however important they may be.

The question at once protrudes itself: "What will it take to win this war?" The answer is, "MEN FULLY EQUIPPED." I say men advisedly, and let us spell it in big letters. It is a MAN'S job, and let us now think of our boys as MEN, and speak of them as such. Then it is MEN EQUIPPED, fully for the task. There are four things necessary to equip our men for their part in the conflict.

1. Men equip with a means of defense; that is, the rifle and the ammunition. And Uncle Sam is doing that admirably.

2. Men equip with a means of bodily resistance against disease and wounds in battle. Good red blood is the best defense against disease, and that is the task of the Company Commander in the setting-up exercise and drills. In this process the men are hardened, but a few, as might be expected, fall by the way side. They cannot stand it, but the greater number become hardy, strong and healthy. Then too, each man needs the "First Aid" kit to minister to himself and his comrades when wounded to prevent infection. This the medical department and Red Cross furnish.

3. Men equip with an indomitable courage. This is the task of the friends back at home, together with the chaplain. We must inoculate our men with a courage that cannot be defeated. And if we fall down here, the whole machinery will be impeded. There is a wonderful effect in an applause. An antagonist supported by the applause of his friends can easily overcome his superior foe, if the foe's cause is constantly questioned by his own friends, who loudly lament his right to be in the fray. The same is true in this world war. If our people back at home do not instill this spirit into our men, the Teuton is to dominate the world, which thing they have set out to do. As to whether our cause is a righteous cause, can no longer be debated. The intelligent American who cannot see it may be classed either a stupid or as an alien. The hardest thing that a chaplain or a company commander has to deal with is the lack of moral support on the part of the friends and loved ones of the men back at home. Until these men get word from home like, "Go to it men, and luck be with you; we are backing you," we shall have to continue

to look for internal troubles in Germany to help us win the war. And to my thinking we look in vain for that to happen.

The reason our fathers in Gray were so hard to conquer back in the 60's they were imbued with this courage by their loved ones back at home. So mothers, fathers, wives, and loved ones all, your share in this awful war is a great one. Write often, and all the news of everybody in the neighborhood. But in it all let that son or husband know that you are looking to him to be a man, patriotic, clean and strong to resist the temptations in the camps and at the front. And if you have never spoken to him before about religion and his soul's salvation, do not fail now.

4. This thought leads into the last point. We must have men equipped with a sense of security. Uncle Sam thinks this such an important point that he made it possible for every man to take out as much as \$10,000 of War Risk Insurance at a very little cost, that when we face the dangers of shot and shell and that deadly gas we should have the security that loved ones dependent on us were amply protected. He not only made it possible, but he urged every man to take out the full amount. This is one kind of security, but there is another kind of security. That is soul-security. It comes only from a careful pondering of God's word. Jesus said, "Search the Scriptures, for in them ye think ye have eternal life. And they are they which testify of Me." "And there is no other name under heaven given among men whereby we must be saved." These men, to be the best soldiers of their country, must have this security. Like that boy in the Base Hospital the other day. He was very sick. And know the fact he was worrying day after day, and consequently getting worse. The nurse said he was going down. The mother was by his side, and she and chaplain prayed and read God's word, led him to see the light as it is in Christ Jesus. And after a while, inspired by mother's strong faith, he said, "I am not afraid now. If I die, it is all right. If I live it is all right. I have left it all with Him." He is getting well. Now, these men must have the security that if they die for country, it is all right. And they can not say that in their hearts until they can say like Paul, "I know whom I have believed. And I am persuaded that he is able to keep that which I have committed unto Him against that day." This is the religious worker's task. And it is that of the chaplain's more than any one else. It is remarkable how they are reading the Bible now. They are eager for it. I could cite you many little interesting stories as to how we are asked for the Testaments, and diligently they read them. So, mothers, when you write tell them to "Cling to the Bible, my boy." Yes, we need the security that comes only from Him who will ever be with us and will never forsake us. Whittier must have had this in mind when he said,

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

JESSE L. BOYD,
Chaplain 348th Inf., Camp Pike, Arkansas.

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When your time is out, if you do not wish paper continued, drop us word. It is expected that all arrearsages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

A TIGER PROGRAM.

When Isaiah spoke of lengthening the cords and strengthening the stakes, he had reference to those used in supporting a tent. The increase was to make room in the tent for a large gathering of those who should come into the Kingdom of God. There seems a somewhat different cord in use today among Christians and a stake with a different use. We refer to the cord that holds us to a narrow circle of work and the stake which marks the center of the circumference. You have seen a wild animal tied by the foot and allowed to move around only so far as the length of his chain would reach. Even so there are people whose strength for great work is unmeasured and unused, who are tethered to the stake of selfishness by the cord of custom and they move around this narrow circle until they have beaten it hard and smooth, not knowing the big world outside and unconscious of the strength that is in them or the joy that would come to them, once they have broken away from the old customary path. We live our lives and do such of our work as is done hampered always by what we have been accustomed to do. Dr. Broadus was wont to say that he tiger in the cage could break out any day if he only knew it. But from the time it was a kitten is accustomed to the bars that hold him. So people can do immensely and immeasurably beyond what they are accustomed to do; if they only knew it. Habit is a tyrant whose control is hard to break.

For this reason there is danger in as good a thing as apportionment. An apportionment may be good if it is something to come up to; it is an evil if it is something to come down to, or be satisfied with. Many churches will be satisfied with themselves if they meet their apportionment. But most of them if they knew could go far and away beyond it. Some are coming to believe that the amount we have started out to raise this year in the Southern Baptist Convention for Home and Foreign Missions is too small to be worthy of us or worthy of the great cause we represent. Those who have it more on their hearts are not content for Southern Baptists this year to give less than a million dollars for Foreign Missions. They believe it is belittling to a great cause to pitch the

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campaign on any less a plan than \$1,000,000. When a big figure like this is mentioned there are some who shrug their shoulders or smile, or perhaps some who are absolutely impassive. But with all our hearts we believe it can be done. There is plenty of money with which to do it. It is a small figure compared with our ability. The greatest hindrance to the success of this enterprise is the fact that we are tethered to the past. We have in mind to do only something like we did last year; perhaps somewhat better, but we are measuring our giving not by our ability, nor by the needs of the work, nor by the grace of Christ, nor by Bible standards of service, but by what we did last year. Our giving to missions ought to be as much ahead of last year as the telegraph wire is faster than the old stage route; as much as the government bond issue is for 1917 was above 1916. Our giving must not be measured by what the man next to us is doing or the church at the next town has done. There must be a breaking away and a freedom that will measure up to the magnitude of this world big task of giving the gospel to all nations.

BAPTIST BOLSHEVIKI

One of our good story tellers in Mississippi tells of a slave owner of sixty years ago who, finding his negro blacksmith drunk in his shop and idle, hunted for the whiskey and found it in a pile of shavings. He took the big bottle, now half empty, to the anvil, and raising the big hammer, smashed it into smithereens. The old negro watched him with his eyes rolled up and concluded the ceremony with: "You think you have played thunder, and you is." This is about what the average man thinks of the work of the Bolshevik administration in Russia. They took the reins of government from the hands of the original revolutionary party which had overthrown the Czar and proceeded to destroy national unity by making it an offense to own property, and prohibiting those who owned property to participate in the government of the country. Their idea is to reduce all people to the common denominator of having no property rights and distinctions and so make all people look alike. This is the "brotherhood of man" idea with which they are afflicted. They would obliterate all national ideals and characteristics, all race and national aspirations for a visionary internationalism. The institutions that preserve or express national aims are to them anathema, and only the anarchy that masquerades under the guise of universal brotherhood dares show its head. There is no love of Russia, or power to preserve it. But the great country is going to bits under the hammer strokes of these irresponsibles. And if the language of the negro slave is applicable to them, "They think they have played thunder and they is."

While deeply interested from every point of view in this Russian situation, to our mind it foreshadows a situation that threatens Baptists today. As in Russia, just at a time when it seemed that the true principles of government were about to be established, there arose from their own midst a

party who spoiled the work of all the past; so among us when Baptist faith and truth are at a premium, when what we have contended for through the centuries, loyalty to Christ and His word, loving and faithful and exact obedience, and the principle of freedom and democratic organization, seem ready to win their way to the consciences of men, some Baptist bobolink jumps into the light to say, "What's the use? Let us do away with all distinctions of name and initial ordinance and go into a general do-as-you-please organization. Dr. Meyers of Chicago remarks that we should drop the name Baptist and all unessential or time-worn doctrines. Mr. Jno. D. Rockefeller, Jr., says, "Remove your requirement of baptism and remove your doors from their hinges." Dr. Vedder says, "It cannot be shown that Jesus commanded to baptize or do anything else in Matthew 28:19. So why make a fuss about it?" Our neighbor, Dr. Dickinson, of Birmingham, says, "Selah! that suits me." And so the wild Bolshevik fandango begins.

Such men as these instead of making unity destroy it. Unity is produced by oneness of life. Life feeds on truth. Truth is appropriated by faith. Unity is the result of a constructive faith and not the result of denying truth or tossing it overboard. We cannot conceive of worse chaos than that which comes from abandoning the quest for truth, or doubt its reality or value, or willingness to sell it for some mess of pottage. Give me a place by the side of the brave Frenchman who stood in the threatened breach on his own frontier when the organized hordes of barbarism threatened the extinction of national hope and life, who put spirit and hope in his own countrymen when he started the word down the line, "They shall not pass!" God save our Baptist army from the Bolshevik disintegration which, starting from within capitulates to the flattery or the threats of those who need the truth which we hold and preach, but approach with the deceiving cry of "Kamerad."

On account of his baby's having pneumonia, Dr. J. Benj. Lawrence was compelled to cancel an engagement to make a series of addresses in several Bible workers conferences in North Carolina this week. The North Carolina brethren have a system of Bible schools similar to those undertaken in Mississippi last winter, and it was quite a disappointment that Dr. Lawrence could not be present.

Pastor J. J. Cloar was able this week to carry out the plans for the Bible School in his church which were expected in January but postponed on account of the unusual cold weather.

Senator Whittington has introduced in the Legislature two bills, which, if they become laws, will prove a help to unfortunate women. They provide a home for these people and compel their being sent there when restricted districts are closed.

TEXAS BAPTISTS IN A DEMONSTRATION.

(By J. B. Gambrell.)

Quite recently I read an article from a pastor of a Baptist church, which was a complete surrender of the Baptist position. He stated that the old doctrines and methods had failed; that we were losing in the cities and losing in the country. He proposed a council to bring on a new order and very prudently suggested that the council should be composed, mainly, of young men. I would suggest that they should be very young, too young to have a deep understanding of the Bible or to have any set convictions.

The plea for the abandonment of the old doctrines was that they had failed, and along with the statement of this pastor I have noticed in a number of papers things that indicate that some Baptists believe the time has arrived for a reconstruction of Christianity.

This article is not to argue the case, but to make some statements which may be illuminating.

Texas is a large state and rather new. It is settling from every part of the world. I judge in the First Church, Dallas, there are people from every state in the Union and from many foreign countries. In all there are more than 600,000 Baptists in Texas, white, black, Germans, Swedes, Bohemians and such like. From the foundation of the state, the Baptists have been led by men of orthodox views. Nothing else has been preached in these parts. There is not a Baptist preacher in Texas who preaches interrogation points. We believe the old doctrines as outlined in the Philadelphia articles of faith up to the hilt and preach the Bible right along just like it is all so.

Moreover, while Texas Baptists individually co-operate with other denominations in temperance work and in many forms of social work, we have no connection with church federations, or any other of the numerous movements, which aim to tie the Baptists up with other people. It is a fundamental conviction, universally held among Texas Baptists, that the Baptists can attend to their own business better than any interdenominational organization can, and that the effort at interdenominational leadership results in weakness. I say that is a fundamental conviction.

It is held in Texas that the foundation principles of Baptists automatically separate them, ecclesiastically, from all other people, and that those principles are scriptural and binding on the conscience of every one who accepts the Lordship of Jesus. And, further, it is accepted among us that it is our mission to apply the principles of the gospel full length. Nobody here is disturbed about the vague and indefinite matters of narrowness or broadness, though some of us keep an eye on such things. There is one dominating question—what do the scriptures teach? The old Baptist Shibboleth still rings among us—"Thus saith the Lord." In the thinking of some of us who pay a little attention to the questions concerning breadth and nar-

rowness, the theological breadth, much boasted of, is theological narrowness turned down flat. We are perfectly willing to be as broad as the scriptures, ourselves interpreting them, and as narrow.

Texas Baptists are not in any doubt about what they are doing. They are, therefore, pressing their work with all the force of conviction and with the zeal of an assured faith. And they are not failing. In every city in the state the Baptists are well to the front. In the cities we are gaining both actually and relatively all the time. The First Church, Dallas, Geo. W. Truett, pastor, is a downtown church, in a rapidly growing modern city. It has 2,700 members plus. It is a strict church at every point. People have come into it from the Catholic and every other denomination and continue to come. Last year the church gave \$138,000 plus; \$16,000 plus was given to bless the world outside of the church. I venture to say that people come to the church because the church stands in the clear, for the great principles of the New Testament, close communion, strict membership, and it stands for the evangelization of the world.

We hold a great lead in the country and are gaining all of the time. I could live where I was raised, preach to four country churches and minister to 1,500 Baptists.

We have two general bodies in Texas among the white Baptists. Last year the convention Baptists gave for education, missions of all sorts, benevolence, outside the local congregations, well beyond \$1,000,000. Texas Baptists, almost single-handed, have built the second largest theological seminary in the world. This they have done in ten years. We have a chain of schools, and we educate in our Baptist schools normally, approximately 6,000 a year. More than 600 of them are preachers. On an average, for the last ten years, Texas white Baptists have baptized more than 20,000 a year. We are building hospitals and seeking to do the very things that Jesus did.

These things are not said in boasting. They are said to show what a straightforward try-out of orthodoxy in a new and unformed situation will do. Baptists in Texas are not pestered at all with any of the little questions that other people would like to raise. No body down here would waste his time asking us to compromise. We go on the principle governing a man who got rich. When asked how it happened, he replied, I made half my money attending to my own business, and the other half, letting other people's business alone. We recognize our separate mission and believe we can help other people and the world better by fulfilling that mission.

I venture two suggestions: First, nothing will destroy the force of any people in religion more than uncertainty and doubt. The human heart wants certainty in religion. A man who preaches interrogation points will lose out. A skim-milk message delivered in a quavering tone of uncertainty is the short method for extinction. The great certainties of God's word preached by men who believe them will conquer anywhere in the world.

My second suggestion is, that while the question of union is a live one and I want it

to stay alive until things are better, there is no union possible among men of solid religious conviction that does not center in the scriptures. A few years ago the Texas convention set forth a basis of union on the authority of Christ revealed in the New Testament. I have, myself, gone into communities, all unformed, along with Pastor Truett. We have preached the simple messages of the Bible. He commonly delivered the evangelistic messages, and I the teaching message, setting out the fundamentals of Christianity. We have seen whole communities joined together in fellowship on the word of God. There will never be any unity in No Man's Land, and, if there could be, it would not be worth anything.

We have been trying out the question of orthodoxy in Texas, in all sorts of places, and the demonstration of its efficiency satisfies us down here that we are on the right track. Of course, what I have written will not appeal to the select group of "advance thinkers," who have seen new lights. It is our notion down here that God has done the religious thinking for the human race, and put his thinking in the Bible for us to hink after Him. I have seen no thinking from Berlin or any otherwheres equal to the divine thoughts revealed in the holy scriptures.—The Standard.

ANSWERS TO QUESTIONS ABOUT FOREIGN MISSIONS.

"Where is Our Foreign Mission Work?"

It is in Mexico, Brazil, Argentina, Chile, Japan, China, Italy, Africa. In these and other countries where we have opportunity to do mission work, there are a thousand millions of human souls. Christian people at home do not know anything about religious destitution, about sickness and neglect, human sufferings, about ignorance and superstition compared with conditions among these millions. Their souls and their bodies are precious in the eyes of the Redeemer. They need the gospel and Christian help above all things.

"What Do You Spend Foreign Mission Money For?"

First of all and chiefly to preach the gospel of salvation through Jesus to men and women who do not know it. Then we teach native Christians so that they can preach the gospel, distribute and explain the Bible and Christian literature, we support nurses and doctors who treat the sick, and while treating them, try to introduce them to the Saviour. The money is spent to build houses for the missionaries to live in and in which to preach the gospel. Indeed, missionary money is spent for the same things on the foreign field that state mission money and home mission money, and all other contributions to religious work, are spent for at home. Indeed, out of the one Foreign Mission fund we must supply all the needs which we seek to supply by religious contributions of every character to every board and institution at home.

(Continued on Page Eight).

THE PERCENTAGE OF ROMANIST SOLDIERS.

Victor I. Masters, Supt. of Publicity.

We are glad Southern Baptists gave so liberally as they have done to the welfare work, which is being administered by the Y. M. C. A. and the Red Cross, though we have not been pleased at the recurring reports that the Y. M. C. A. is giving the priests who serve in the Catholic secret organization in the camps the courtesies of its huts for religious service. Not a Christian body that supports the war work of the Y. M. C. A. will approve of this, albeit it is, perhaps, a logical result of the almost maniacal professed devotion to liberalism which is affecting certain religious circles today.

The Romanists have their own buildings in the camps either as a secret order or as a religion or both. If as a religion, they have been favored by the government more than any other religious body. If as a secret order, they are a gain favored more than any other secret order. Secretary Baker of the War Department at first ruled out the Masons and all other secret orders besides the Knights of Columbus. Not until a nationwide protest was getting under way did the Secretary change his order so as to let in other secret orders.

At the same time in the newspapers, particularly in the Literary Digest, we were assured, over and over again, that the army was largely a Romanist thing. It was sought to set forth that Catholics were more patriotic! At first it was twenty-five percent, according to the papers, who seemed to swallow the assertions of the priests like birdlings swallow worms. The evangelicals kept so quiet, that the dispensers of Catholic information, raised their army percentage, first to thirty-five, and then to forty. Once I saw in a prominent secular weekly that it was fifty percent. And all the time the evangelicals kept quiet. Not even the religious press had much to say.

What are the facts? Our little seed-bed national army and our navy, under peace conditions, never appealed to the rank and file of native American citizens. The ranks were filled largely by the odds and ends of men, many of whom were without the usual family and social ties. Thus foreigners in America made up much of the army, and thus Romanists had an abnormal percentage in it.

Roman Catholics claim as members of their church practically their entire population. They claim all they baptize, and the priests allow few infants to escape this ceremony. The evangelicals generally count as members only those who profess faith in Christ. The Catholics claim everybody of Catholic predilection, while the evangelicals less than one-third those of evangelical predilections.

If there are 15,000,000 Romanists in America, there are 80,000,000 evangelicals. There are really more people of Methodist predilection than of Romanist predilection. There are more Baptists in America than Romanists, if the same basis of count is used,

which is the only just way of determining the matter. There are about 21,000,000 persons in America who are either members of Baptist churches or of Baptist sympathies, most of them in Baptist families.

But you must "give it to" the Romanists for being better politicians and advertisers than any other religious group. I am setting these things down for a denominational paper. The priests have their wires laid better toward terminals where the general public foregathers. Frankly, evangelicals cannot hope to get across corrections in the public prints as fast as the Romanists insinuate or openly avow errors of fact. They could, if they would enter politics, not otherwise. There are a few patriotic papers in America that keep track of the political activities of Romanism, with *The Menace* as the most popular. These the priests fight in every way they can think of. Strange to say, the more dignified evangelical leadership often does not commend even such papers as we have who serve the public by informing them of the political intrigue of Rome in America.

So far as the relative number of Romanists in the army is concerned, it is a simple matter of proportion. Leaving out the little army we had before the war, it is practically certain that Romanist soldiers, in proportion to soldiers of evangelical preference, are about as sixteen to eighty. If we allow that Catholic immigration in recent years has brought in an abnormal number of men of military age, as compared with the total number of others in their families, it might possibly increase the Romanists to twenty percent, as against an evangelical eighty percent. Certainly not beyond that. But to offset this, are the large number of "alien enemies" among these Romanist immigrants, who were not accepted in the armies. So that the Catholics are probably nearer one-sixth than one-fifth of the armies.

From one camp after another in the South a religious census has shown that Baptists and Methodists together made up about eighty per cent. Of the others, the Romanists were about the smallest group of all. Of course this would not hold in camps filled largely from Northern cities, and mining regions, where the Catholic immigrants have foregathered.

We hope an actual religious census of all the camps will be made. I predict that the Romanists will not lead toward having this done for the public. They have already served their ends better by their boastful and unfounded claims, which the newspapers have published to the ends of the country.

Not only so, but the evangelical denominations ought to demand of the War Department at Washington that the appointment of chaplains shall be in proportion to the Catholic and Protestant population, and not in proportion to the figures made by boastful Romanist pretense. We have been told the Federal Council would do something, but the months have passed by, the Romanist brag has persisted before the public, and it is said the Catholics are to have thirty-five percent of the chaplaincies.

It would really be worth while for the government to discount the political pressure of

religious groups with selfish interests and, when it must touch the matter of religious bodies, do so with exact justice to all concerned. We want the Romanists to have what credit belongs to them and as many chaplains as they are really entitled to, and no more. It is an outrage on true Americanism that this religious autoeracy, operating in the greatest political democracy of the world, should be allowed to make headway in its insidious, artful and untiring efforts to bend the institutions of our common country to its own ends of help and proselytism.

Baptist Home Mission Rooms, Atlanta, Ga.

FOUR FUNDAMENTAL ELEMENTS OF CHRISTIANITY.

E. L. Wesson.

We become Christians by believing in Jesus Christ. We are saved by grace through faith, without deeds of law, works of righteousness, or submission to ordinances or ceremonies. Salvation is wholly of grace on God's part and wholly through faith on man's part, but one may be saved and live ten thousand miles below his privileges as a Christian. I make these statements that no one may misunderstand what I am going to say.

Some saved people never get beyond the baby condition in either Christian development or useful service. The trouble with them is that they do not study deeply the things that make for Christian betterment.

There are four fundamental elements which must enter into every Christian life if the Christianity amounts to anything for God and humanity. One who fails to rightly study these things may think himself a Christian when he is not, and there could be no sadder mistake made than to miss it on that point.

The first of these elements or principles is LOVE FOR GOD. The second is LOVE FOR FELLOW MEN. The third is RIGHT TREATMENT OF MEN. The fourth is FORGIVING MEN.

Jesus said, the first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mt. 22: 37; Mk. 12: 30. The meaning is that we must love God whole-heartedly, ardently and supremely. To fall below that in love for God is to fail to keep the first commandment. In this obedience is the pure element of Divine love: for only the new-born, those who have the love of God shed abroad in the heart by the Holy Ghost which is given unto us, those who in regeneration become partakers of the Divine nature, can really love God.

Notice that we are commanded to thus love God. Showing that such love is not just a spontaneous growth but an attainment to be reached by Christian effort. To thus love being a commandment, he who does not attain it lives in constant disobedience to the first command of God. How few seem to think of this as a command to be obeyed. Some of us, who are great sticklers for obedience to outward acts and ceremonies, are tremendously short on obedience to this commandment. Why is it that we pay so little attention to this commandment, even treating it as

a mere admonition, when according to the words of our Lord it is the very first commandment? Upon obedience to this commandment hangs all right service for God: for no service for God can be right in His sight unless it springs from sincere love for Him. Isaiah 1:14 teaches that much that is called worship and "Divine service" is abomination to God.

But can we keep this commandment? If not God has acted very unfairly in giving such a command. It is unfair to command that which cannot be done. But God is not unfair to men. He never mocks, nor demands the impossible; therefore we know that this commandment can be kept by those who have been born of God. How can it be kept? I answer, by living in such sweet fellowship with God that He will become to us "altogether lovely." By living in closest fellowship with God the love, which is shed abroad in the heart by the Holy Ghost, grows into a consuming passion. Love grows in the atmosphere of fellowship with God, study of His word, communion with Christ, and Christian service. We cannot love by trying to love. The glow of love soon dies out if we try to force it to blaze. But if we live in fellowship with God, communion with Christ, Christian service, and Bible study, love will grow and glow and burn with deep intensity until the whole being is actually controlled by it.

"Oh for such love let rocks and hills
Their lasting silence break,
While all harmonious human tongues
The Savior's praisings speak."

Our greatest weakness as Christians is the result of disobedience to this first commandment. If we would obey this commandment all else would be a pleasure.

Jesus said the second commandment is like to the first, and is, "Thou shalt love thy neighbor as thyself." This second command teaches love for all mankind and is absolutely essential to the greatest Christian growth, Christian power, and world-helping influence. This is like the first commandment in that it is on the same line, and pulls on the same chords of the soul. The difference between the two is in the object. The object to be loved and the way we should love. We are to love God supremely but only to love our fellowmen as ourselves. This we must do or live in constant disobedience to God's second commandment.

Can we keep this commandment? Yes, if we keep the first. It is no trouble to love men if we love God ardently and supremely. The more we love God the more we become like Him, and as He loved and saved even the CHIEF of sinners, so can we love with pitying love the very vilest, even our worst enemies, as Jesus taught us to do. Most professed Christians live an infinite depth below this second commandment. Yet Jesus said, "On these two commandments hang all the law and the prophets." Many professed Christians will stickle for little things and treat with perfect indifference these first commandments on which hang the whole testimony of God to men. Seemingly to emphasize the tremendous importance of this second commandment Jesus said, "A new com-

mandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." The whole of Christianity hangs on love for God and love for mankind. A cold-hearted, loveless person is not a Christian. It is "whosoever loveth" that is born of God and knoweth God. Any one can tell whether or not he loves his fellow men as himself by studying 1. Cor. 13:4-8. The man or woman who would in any way injure another knows nothing about obedience to the second commandment. "Love thinketh no evil." Christianity would soon rule the world if Christians only obeyed the first and second commandments of their God. There never would be an unkind word spoken by any Christian about anybody if we just obeyed the second commandment: for nobody speaks unkindly of self. These are tremendous commandments. Do you keep them? They are ten million times more important than baptism and the Lord's Supper, make them as important as we may; and they are important in their places. Jesus said on these HANG all the law and the prophets, and no such thing is said of any other commandments.

The third element of Christianity is THE RIGHT TREATMENT OF MEN. Jesus said, "As ye would that men should do to you, do ye also to them likewise"—Lk. 6:31. If this is not a command it is a Divine injunction. It is Christ's own standard of how to treat men. ALL MEN! Obedience to this injunction would bring heaven down to earth. If Christians obeyed this injunction nobody would ever try to beat anybody in a trade, or to injure anybody by slanderous talk, or hurt anybody by mean insinuations, but would help and protect others as they would wish others to protect them. Wouldn't that be next to heaven on earth?

Now note the fact that is one of Christ's own sayings, then note the other fact that He said, "If a man love Me he will keep My words." Did you ever in any way try to injure anybody? Were you then keeping Jesus's words? Haven't you reason to question your love for Jesus if you have not kept this golden rule? I tell you, if Jesus told the truth when He said "if a man love Me he will keep My words," the millions who break the "golden rule" do not love Him, and the fate of all who do not love Him is stated in 1 Cor. 16:22. "If any man love not the Lord Jesus Christ, let him be accursed when the Lord comes." Jesus said again, "He that hath My commandments and keepeth them, he it is that loveth Me." Again He said "He that loveth me not keepeth not My sayings." Let us all ask, Where do I belong? Mark you now that keeping these commandments does not save, but failure to keep them shows that we are not saved. Disobedience, continual disobedience, shows that we do not love Him: for He said "If a man love Me he will keep My words." Think over this, professor. You who do not treat your fellow men as you would have them treat you. Look to it: for according to Christ's own words if we do not do what He says we do not love Him. Church membership and outward works will not take the place of keeping the golden rule. God help us! I fear sometimes that millions

who think themselves allright will find at last that they never loved Him.

The last point is FORGIVING MEN THEIR TRESSPASSES—Mk. 11:25, 28. All I will say on this is, that he who has not forgiven has never been forgiven of God, and never shall be unless he does forgive.

THE RURAL TRAINING SCHOOL; A NEW VENTURE.

I. J. Van Ness, Cor.-Secy.

The Sunday School Board has just inaugurated what we believe is one of the most far-reaching of the many enterprises which center about the Board. The plan which we now propose comes from a suggestion made during the recent conference with the various State Sunday School Secretaries.

The Sunday School Board has made a contingent appropriation of \$5,000.00 to be expended for rural Sunday School extension work. The corresponding secretary was authorized to enter into negotiations with the various state workers asking for the outlining of a definite program for carrying the training school idea to more town and country churches. Wherever a satisfactory state program was arranged, the secretary was authorized to promise dollar for dollar with the state agency in carrying out such a program.

As a result, some nine states have already formulated comprehensive plans for greatly enlarged rural Sunday School work during the coming summer. These state programs call for the expenditure of from \$200.00 to \$2,400.00. In general the programs provide for the use of pastors, teachers and students, whose expenses shall be paid, to help in a series of country training schools so located as to reach the greatest possible number of churches.

The most far-reaching program is in Virginia where a great campaign having as its objective the reaching of every rural Sunday School during the coming summer is projected. We are also looking to the future, believing that the campaigns this summer while effective will be but the beginning. It is our hope that within the next two or three years we may be able to reach every rural Sunday School with a training class. What this will do for all our work needs no argument. A live Sunday School will be the center of active enlistment efforts along every line.

These new plans are along the line of our greatest needs and we hope they will prove to be our greatest success.

March 5th, 1918.

Dr. V. I. Masters writes: You will be glad to know the Home Board and co-operating agencies now have about forty camp pastors. In nearly every case these men are of unusual strength and ability. A great work is being done and the cause of the New Testament is being conserved, while at the same time our workers are co-operating helpfully with other religious agencies at the camps. How greatly we need that there shall be liberal giving in all the churches to sustain this work in addition to the large regular work being done by Home Missions.

Mississippi Woman's Missionary Union Page

MRS. H. M. KIRK, Editor, Jackson
 MISS M. M. L. KEY, Cor. Sec. Treas., Jackson
 MISS MARY R. LIPP, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building & Loan Fund, Oxford
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg
 MRS. JEFFERSON KENT, Personal Service, Lead-
 er, Forest

Central Committee.

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 Recording Secretary, Mrs. Rhoda Enochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

IS THIS THE TIME TO SOUND "RETREAT?"

Is this the time, O Church of Christ, to sound Retreat? Arm with weapons cheap and blunt

The men and women who have borne the brunt Of Truth's fierce strife, and nobly held their ground

Is this the time to halt, when all around Horizon's soft, new destinies confront, Stern duties wait our nation, never wont To play theaggard, when God's will was found

No! rather strengthen stakes and lengthen cords

Enlarge thy plans and gifts, O thou elect, And to thy kingdom come for such a time! The earth with all its fulness is the Lord's. Great things attempt for Him, great things expect Whose love imperial is, Whose power sublime.

Dear Baptist Women of Mississippi:

Since I have been asked by our sisters of the Central Committee to take charge of the Woman's Page of the Baptist Record, there are a few things I want to say about it. There are some things that no one person, even a feminine person, can make a success of alone, and this Woman's Page is one of them. No one wants to read here long essays by the Page's editor—I least of all. Will you send me short accounts of helpful happenings in your society, personal notes, always interesting, or plans of work? I should be glad to give you each week some new or different idea on Woman's Work, and you must furnish the ideas. Write about your Week of Prayer and other things as they come. Of course, also, we want to hear regularly from Miss Lackey, Mrs. Longest and others of our ladies, that we may know all that we are purposing to do. Shall we not all join together to make this Woman's Page the organ of our state work, and increasingly a blessing to the women of our State?

Yours in earnest hope,

JULIA T. LIPSEY.

WAYS OF WORKING.

Here is a suggestion from a country society. Once a week a committee of one went

around in her buggy from house to house of the members, receiving from one a half-bushel of potatoes, from another a gallon of molasses, from another a dozen eggs, and from a fourth a pound of butter, each giving what she could spare. The last stop of Mrs. Committee Woman was in town at the store of a Baptist merchant, where the load of good things was sold at the market price. That society was always ready when the time for collections came. Our country societies are now the rich ones and their vegetable and field products are readily turned into money.

A WORD TO FORMER BLUE MOUNTAIN STUDENTS.

Just a word to keep you in touch with our work for the Blind Girls' Home, in Canton, China, and to let you know "how the battle goes."

You no doubt remember, if you read the November 1, 1917, issue of the Baptist Record, the letter of appeal from Miss Florence Anderson, of Canton, China, in behalf of this worthy cause.

Miss Florence's most recent letter, dated Jan. 13, 1918, stated that our recent remittance of \$49.55 amounted to \$67.75 in Chinese money. She also stated that it now takes about \$50.00 in Chinese money to support one child for a year.

From these statements we may calculate that it takes approximately \$36.80 in our money to support one child. There are 22 children in the Home now, so 22 times \$36.80 or about \$810.00, is the amount we need to strive for this year, if we really support this Home; and this is the task to which we have set ourselves. Others occasionally give to this cause—when they happen to learn of it, and see the need—but to the "B. M. C. students," that the Supt. of the Home (Mrs. Janie Lowrey Sanford Graves) looks for its support; and to this end the Janie Sanford Y. W. A., of Blue Mountain College, is constantly working, and endeavoring to keep our entire constituency informed as to the progress and needs of the work.

With "all shoulders to the wheel," we know that we shall not fail to reach "our goal."

Many are the B. M. C. girls scattered over Mississippi and our dear Southland, who, if only informed of the progress and needs of this, "our B. M. C. undertaking," will not fail to open their hearts and purses to it, that they, too, may have part in this great work.

To date our funds for this year amount to only \$215.00—which is a long way from "our goal"—but with a hearty response to this appeal, and to the many personal letters being sent out, we shall not fail to reach it. We believe in God, we believe in this work, and we believe in you. Therefore we are "counting on you." With love,

MRS. T. C. LOWREY.

VALENTINE'S DAY AT THE TRAINING SCHOOL.

Surprises are more fun, and especially at Valentine Day! And our guest, who was

no other than the dear Miss Mallory, was "particeps criminis" in the affair. So it was with much eagerness that we went to the early morning chapel exercises with the secret just bursting to get out. Miss Mallory made our speech of love greetings, and calling our Valentine, "Mother McLure, to the front, gave to her a red-heart booklet, in which were sketched sixty little churches, on each a name of one girl. This only symbolized the real act, that of the Training School Y. W. A. purchasing a five hundred dollar bond in the Building and Loan Fund in memory of the one who has and is so unselfishly giving her wonderful life to those who have and will come to live in the "House Beautiful." Her picture will be put in the "Hall of Fame," where there are those of her mother, sister and brother-in-law.

The student body this year will contribute sixty dollars of the amount, and each year as the girls come and go, and as they feel the touch of her life on theirs, it will be only a pleasure for them to add their love-gifts to complete the fund which will likely be accomplished in eight years. Already each giver is repaid—was when she heard, as only dear "Mother" McLure could say it, her words of gratitude, the closing sentence of which was, "When little folks take the Valentines to the doors, they ring the bells, drop the tokens and run away. You girls have this morning rung the bell to my heart and you will never run away from me."

ORA FLEMING.

ANSWERS TO QUESTIONS ABOUT FOREIGN MISSIONS.

(Continued from Page Five.)

"What is the Authority for Foreign Missions?"

The Word of God, or the same authority that we have for any religious act or service we perform. Is not this a plain answer to your question: "Go ye into all the world and preach the gospel to every creature." (Mark 16:15). In obedience to this command and to partially supply these awful, great, desperate needs of a thousand millions of lost and ruined people, Southern Baptists are trying to raise One Million Dollars for Foreign Missions this year. Will you help?

Because they failed to co-operate with the Department of Justice in cleaning up Rock Island, Illinois, the deputy United States Marshal and assistant District Attorney at that place were suspended from office. They had reported conditions "satisfactory," but complaint from good people resulted in an investigation which cost them their jobs. The government is determined to make a clean place for the soldiers.

Dr. Lunsford had an article in last week's paper which is of great general interest to the denomination. It outlines the plan proposed by the committee which will report to the next Southern Baptist Convention at Hot Springs, for assistance of old preachers. It contains several valuable features and if carried out will help very many who are dependent and will help others to help themselves. You can get a tract explaining the matter in detail by writing to Rev. Wm. Lunsford, D. D., care of Sunday School Board, Nashville, Tenn.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

DON'T

Bury Your Pastor Unless he is dead.
Base Your Possibilities Upon what others have NOT done.
Blight Your Present Usefulness with unwillingness to serve.
Blister Your Palms Using the hammer, Boost.

MISSION STUDY CLASS.

Our Mission study book for this year is "Romance of Missions in Nigeria," by S. G. Pinnock, for twenty-six years a missionary to Africa. The book is the kind that you don't want to lay down until you have finished it. A quotation is as follows: "One ray of light was permitted to penetrate the gloom. The morning after the bombardment we were startled by an unusual noise, and on looking up we saw a troop of twenty-five shackled slaves hobbling along the path leading to the Mission House. They sat down on the grass exhausted by their long tramp from the King's farm. I got permission from the Commissioner to set them free and set to work on the heavy iron shackles with a hammer and cold chisel."

The treasurer of the B. Y. P. U. as chairman of the Missionary committee is responsible for the mission study class and should organize their classes for work right away.

The books can be had from The Foreign Mission Board, Richmond, Va.

THE MISSIONARY PILOT.

Dr. Dobbins, who is editing the Home and Foreign Fields, is doing a great work for our missionary work and also for our young people. In each edition of the magazine we find one column known as The Missionary Pilot. The purpose of the Missionary Pilot is to point out the articles or parts of articles in the magazine that will fit in the weekly meetings of our organizations, and especially the B. Y. P. U., both Senior and Junior. B. Y. P. U.'s are fast seeing the value of the Missionary Pilot and are subscribing for several copies to be used in addition to our B. Y. P. U. quarterlies. The magazine is only 50 cents a year and is sent out by the Sunday School Board, Nashville, Tenn.

To those who have never seen a copy, especially since the Missionary Pilot has been added, would do well to ask the Sunday School Board to send a sample copy, which they will be very glad to do.

What is the name of the Magazine?

Home and Foreign Fields.

Where is it published?

Baptist Sunday School Board, Nashville, Tenn.

What is the subscription price?

Fifty cents a year.

Is it worth the price?

Yes; the Missionary Pilot alone is more than worth the price.

REPORTING BY THE QUARTER.

To make it possible for a B. Y. P. U. to receive recognition as a stand-

ard union, it is absolutely necessary that they report their work every three months. These reports can be made on the regular form that is in the back of the B. Y. P. U. record book that all B. Y. P. U.'s who are keeping tab on their work, use. In case you haven't the record book report blanks, your State Secretary will be glad to mail you blanks for that purpose, or, you can make your report on any blank piece of paper. The things to be reported being the (9) points given in the Standard of Excellence.

The Sunday School Board is sending to each B. Y. P. U. a wall size emblem. Gold seals, one for each of the (4) points on the emblem, will be supplied, one every three months, to be placed on the emblem. The first seal will be a "B," the second "Y," the third "P" and the fourth "U." Of course, they are only given to those whose reports prove them up to the standard. So you see how important it will be to report every three months. Any three months is counted a quarter. For instance, March, April and May. So we may start toward the standard any time and date from that time.

I trust that every B. Y. P. U. will appreciate this emblem and work hard toward getting the (4) fold seals which will mean a standard Union for a year.

If you fail to get your emblem, write for it.

"IN QUEST OF LOST SOULS."

These words ought to be in some conspicuous place, where every revival is being carried on, and expressive of the meaning and one of the main purposes of the campaign.

Can there be a genuine, Holy Ghost revival, where there is no real quest for lost souls? And is it likely that very many lost souls will find themselves and their eternal salvation in Jesus Christ, if there be no hearty searching for them on the part of the already found?

A young minister once asked Mr. Spurgeon why it was that he (the young minister) was not having more conversions under his ministry. Mr. Spurgeon asked: "Why, young man, you do not expect to have conversions at every service, do you?" The young minister began his reply: "No, not at every service, but—" When Mr. Spurgeon interrupted by saying, "Well, there's your difficulty. I expect conversions every service,—and usually have them. You do not expect them,—therefore you do not have them."

Let it be emphasized: One of the big things expected of every revival should be the salvation of lost souls.

Let it never be forgotten that the main aim of our Lord's preaching was to save the lost. His first text of which there is any record was, "Repent."

Again, to win lost souls to Christ by the aid of his Holy Spirit was the main purpose of the Apostolic preachers.

WHY DELAY

IN ORDERING SUNDAY SCHOOL LITERATURE

Much expense and trouble can be avoided if the orders for literature for the Second Quarter were sent to us now.

Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure.

Note change in prices and order NOW.

UNIFORM SERIES.

Per copy Per quarter	Per copy Per quarter
Home Dept. Magazine .15	Kind Words .15
Supt.'s Quarterly .15	Baptist Boys and Girls .08
Bible Class Quarterly .04	Child's Gem .06
Advanced Quarterly .02	Teacher .15
Intermediate Quarterly .02	Lesson Leaf .04
Junior Quarterly .02	Primary Leaf .01
Children's Quarterly .03	Organized Class .12
B. Y. P. U. Quarterly .06	Bible Lesson Pictures .75
Jr. B. Y. P. U. Quarterly .05	Picture Lesson Cards .02
Jr. B. Y. P. U. Leader's Quarterly .10	

GRADED SERIES.

Per copy Per Part	Per copy Per Part
Beginners' Teacher (2 Gr.) .20	Intermediate Teacher (4 Grades) .20
Beginners' Bible Stories (2 Grades) .06	Intermediate Pupil's Book (4 Grades) .07
Beginners' Pictures (2 Gr.) .05	Senior Teacher (4 Grades) .12
Primary Teacher (3 Gr.) .20	Senior Pupil's Book (4 Gr.) .07
Primary Bible Stories (3 Grades) .06	Beginners' and Primary Su- perintendent's Manual .25
Primary Pictures (3 Gr.) .05	Junior Supt.'s Manual .25
Junior Teacher (4 Grades) .20	
Junior Bible Stories (2 Gr.) .07	

BAPTIST SUNDAY SCHOOL BOARD.

161 EIGHTH AVENUE, NORTH, NASHVILLE, TENNESSEE.

Paul struck the key note of the whole matter when he declared that he was determined to know nothing but Jesus Christ, and Him crucified. And in all his preaching, by night and by day, he ceased not to warn sinners and win them for his risen Lord.

The great Reformation of the 16th century was far more than a mere protest against the then prevailing errors. It was a revival of the old Apostolic spirit of bringing lost souls to Jesus Christ as their personal Savior.

When a spiritual famine prevailed in Great Britain, the Wesleys, and the Whitefields rose at once to the demands of the times; they addressed their fellowmen as exposed to the "wrath to come," and their sole aim seemed to be to lead lost souls to Christ.

That's the kind of preaching Mr. Moody did,—and Mr. Spurgeon did,—and all the others who take high rank in the list of the great soul-winners of the past.

So, when you plan your revival, see to it that arrangements be made to reach and enlist, if possible, every last soul in the community.

Christian people ought to be so earnest about this very phase of revival effort that every unsaved individual in the community should have a well-defined and deeply-rooted conviction that the meeting is all being planned and worked out in his special interest,—and for his personal salvation.

For, after all, is not one of the main reasons why so many unsaved souls remain unsaved, in spite of our revivals, this: Either we are not very anxious that they be saved; or, if we are anxious, we have a very blunt and unattractive way of letting them know about it?

Plan and pray and work to reach every unsaved individual in the community.

Calomel Makes You Sick, Ugh!

"Dodson's Liver Tone" Better Than
Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to your children because it is perfectly harmless and doesn't gripe.

If you will, it will surprise you what God can do, and is willing to do, in the salvation of even the "hardest cases."

FIRST AID

to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poison. Telephone your druggist, or write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for sample.

"BLOOD AND IRON"

A Combination That Makes for Better Health This Spring.

Every man and woman who would enjoy good health this Spring, and would have such life and strength as not to be a slacker, but equal to anything, must have an abundance of iron in the blood.

The new iron tonic, Peptiron, combines this valuable metal in medicinal form so that it is easily absorbed and readily assimilated.

Peptiron also includes pepsin, nux, celery, cod liver and other tonics, nerve help, digestives and carminatives—a health-giving medicine in the form of chocolate-coated pills, convenient and pleasant to take. It has given entire satisfaction in cases of anemia, thin blood, paleness, nerve debility, pain-fag. One or two Peptiron after each meal will quickly tell a story of marvellous results.

Peptiron is prepared by its originators, C. F. Hood Co., Lowell, Mass.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 39
ESTABLISHED 1858
THE C. F. BELL CO., HILLSBORO, OHIO

EAT LESS AND TAKE

SALTS FOR KIDNEYS

Take a glass of Salts before breakfast if your back hurts or

Bladder bothers you.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a table-spoonful of a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

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and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices 25c, 50c and \$1.00 Sold Everywhere

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS MINISTERING TO THE MULTITUDE.

Mark 6:32-56.

Lesson for March 24.

Motto Text.—"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20:28).

Lesson Connection. The Twelve had just returned from their mission through Galilee. They needed rest. John the Baptist had been beheaded a few days before. Jesus therefore would have a season of retirement in order to give them rest, and to teach them to consider the possible outcome of the death of John. So they crossed over to the northeast of the Sea of Galilee. Here the present lesson occurred.

Mark presents Jesus in this lesson as the Mighty Worker ministering to the multitude.

I. Ministering to the Spiritual Needs. (vs. 32-34.)

A never-to-be-forgotten sight was that anxious, excited crowd of footmen hurriedly making their way around the north end of the Sea of Galilee. They had seen the Mighty Worker take ship and cross over. The crowd "outwent them," and when the ship landed there stood the throng feverishly awaiting one Occupant of the ship. The Mighty Worker had somehow gotten the ear of the multitude. The proposed season of retirement and rest was broken up. What will Jesus do? How did He feel about this infringement on privacy? There was a pathos about the scene that stirred Him to the depths. It was the thought of the multitude as shepherdless sheep. The disciples may have felt impatient with the crowd, but God's ideal Servant was "moved with compassion toward them." This word "compassion," which describes Jesus' feeling toward the shepherdless sheep is an expressive one. It is made up of two words which, taken together, mean to suffer with. The word is akin to the strong word "sympathy," which likewise is made up of two words which, taken together, mean to suffer with. When Jesus saw the multitude as sheep having no shepherd, weary and possibly hungry, He sympathized with them; He had compassion on them; He suffered with them.

Feeling this way toward them, Jesus welcomed the opportunity to serve them—to minister to their spiritual needs. Hence "He began to teach them many things." The service which Jesus rendered to men was never a slavish service. It was never a service with no heart in it. But what He did was always the expression of what He felt and how He felt toward men.

II. Ministering to the Physical Needs (vs. 35-44.)

The day had been far spent in teaching the people. They were hungry. They needed food to sustain their bodies. The physical need gave the Mighty Worker the opportunity to do a mighty work in ministering to that need. The importance of this special miracle will be seen from the fact that the different gospel writers record thirty-six of Christ's miracles and the one of our lesson is the only one recorded by all.

1. The request of the disciples. There is nothing in the narrative to indicate whether the disciples were personally interested in satisfying the hunger of the multitude or whether they wanted to be rid of them. Any way, they requested the Master to dismiss the multitude so that they might get food for themselves. Jesus did not heed their request; for he had a way out of the difficulty.

2. The request of Jesus. It was for the disciples to do an impossible thing—"Give ye them to eat." The emphasis is upon the "ye." Instead of sending them away the disciples are requested to feed 5,000 men, to say nothing of the women and children. It would take an equivalent of \$400 today to feed them. They neither had the food nor the money. The Mighty Worker proposes to take care of the situation. He proposes to make it possible for these men to comply with His request.

3. Five loaves and two fishes. After searching about, the few loaves and fishes were found. "But what are these among so many?" It was positive folly to think of dividing these nothings with so many. The five loaves and two fishes were laid in the hands of Jesus. The crowd of more than 5,000 was arranged by companies of hundreds and fifties in "garden-bed" fashion. This precaution prevented a stampede. After this orderly arrangement of the crowd, the Mighty Worker lifted His eyes to heaven and blessed the scanty supply. He began breaking and distributing through the disciples. The 10,000 or more were fed. The supply was not exhausted. Twelve baskets full of the broken pieces were taken up.

How was this mighty work wrought? In studying this miracle some days ago I asked a young man if he believed this miracle was actually performed. His reply was, "I don't know." It is as easy to believe this as to believe He healed disease. It is as easy to believe either as to believe that the world was created by and through Him. Only the exercise of His will was necessary in any case.

Teaching Nuggets.

The three-fold value of the miracle comes into view here again:

1. The practical value. The miracles of Jesus always met a practical need. They were never performed apart from human needs. The need

Don't Wear a Truss



C. E. BROOKS, 443B State Street, Marshall, Mich.

BROOKS' APPLIANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss and youthfulness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

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"CASCARETS" WORK

WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets tonight.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

met in this yparticular case was to satisfy the physical hunger of the people.

2. **The spiritual value.** It is necessary to turn to Jesus' exposition of this miracle in the sixth chapter of John to get its spiritual value. Three things are clear, **First**, the bread given to the multitude was intended to symbolize Himself as the "Bread of Life." **Second**, in the satisfaction of the physical hunger is seen His ability to satisfy spiritual hunger. **Third**, as His disciples gave the food to the multitude, so He would be given to the world through His disciples.

3. **The evidential value.** Jesus said, "Believe Me for the very works' sake." He claimed to be more than a Mighty Worker. He claimed to be God's only-begotten Son, the Savior of men. Every miracle performed is a vindication of that claim.

CAMP BEAUREGARD.

I have just spent a week in Camp Beauregard and as there are so many of the Mississippi boys in the camp, I thought your people would be interested in knowing something about this special work. I was invited by Dr. Allen K. Foster, pastor of a Brooklyn Baptist Church, who is director of religious work in Camp Beauregard, to join the Y. M. C. A. forces in a special evangelistic drive this week. Dr. James A. Francis, pastor of the First Baptist Church, Los Angeles, Cal., and other preachers were present. The five Y. M. C. A. huts of the camp and Chaplain Pat Murphy's tent were used for these meetings. There were two services each night at each place, each man speaking at 7 o'clock at a regular place each night and then going at 8 o'clock to a different place. The quarantine had just been lifted and the boys were eager for these meetings. Many meetings were also held in the open air and several battalions and regiments were called out in full formation to hear some of the addresses. In many cases we spoke to as high as three thousand men in the open air and it was the sentiment of every speaker that they had never addressed more responsive audiences. A direct evangelistic appeal was made and after they professed the men were asked to go to the secretary's desk and sign a War Roll card which reads:

"I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and King, and by God's help will fight His battles for the victory of His Kingdom."

I did not hear the full results of this work but there must have been from fifteen hundred to two thousand professions of faith. There were over four hundred professions in the meetings which I conducted myself.

The Y. M. C. A. has won a grip on all the fellows in camp, and when the meetings were held inside buildings which would seat about 600 men, they were always crowded to the limit. Camp Pastors Wall and Fowle, rendered wonderful assistance in these meetings also.

It is our hope and prayer that there will go great cheer and comfort back to the hundreds of homes represented by these boys on account of these special evangelistic services.

M. E. DODD.

NOT A CALL TO "SLACKERS."

Patriotic women did you know that our boys are coming home, wounded, sick and worn out?

Yes they are returning already by the hundreds, and will be continually "coming over" to be cared for in the hospitals on American soil. This work will be largely done by the Red Cross. Are you going to do your reasonable part? We have more than half a million boys in France now, and in one year it is expected we will have about three million on French soil. And there will be a constant stream "returning home" to be cared for. Will YOU not stand ready to help? Of course you WILL. If these brave boys can "go over" to defend you, and your country, you will help to administer to their needs when they return in a wounded condition, or sick, or in any way needing help. The Tuscania is calling yet. WILL YOU NOT ENLIST WITH THE "WORKING FORCES?"

We ought to have FIFTEEN MILLION in our army. Ages from FIFTEEN to EIGHT-FIVE can enlist. The work is light, and the "reward is sure." May it be said of American women, that we did our part, and were the real "victors when the war is over." Once more let the call "SAVE, OH SAVE" be heard by American women, and confirm the saying that we are Patriotic, Energetic and "Ministering Angels" in time of need. "COME OVER AND HELP US."

Yours for more work,
A RED CROSS MEMBER.
McComb City, Mis.

"DO THE WORK OF AN EVANGELIST."

So wrote the Apostle. The word "evangelist" means simply a "gospelizer."

That is, when Paul wrote this admonition to Timothy, an evangelist was one whose special service was to instruct in general outline concerning the whole gospel. The Apostles were pioneers, establishing churches, etc. The evangelists were sent to these infant churches, not as settled pastors, but to complete the organizations, instruct fore fully the new converts, and, maybe, set apart officers in these organizations.

But in our times the work of the evangelist is different. He now goes from place, for the special purpose of awakening a religious interest and directing the lost to Christ.

Which suggests the question: "What have we a right, as pastors and people, to expect of the man who comes to us to do the work of an evangelist?"

1. We have a right to expect of him the most gentlemanly conduct possible.

His demeanor on the streets, in the homes of the people, in whatever little business transactions he may have while in the town, as well as in the church-life of the community and in the pulpit,—is of paramount importance.

It isn't possible for a fair young woman to be more careful of her conduct when among strangers than ought the man who comes into the city, or town, or community, to do the work of an evangelist.

Somebody has wisely said that the first prerequisite of a first-class gentleman is that he learn how to be a first class animal. The declaration is suggestive and apropos in our present discussion. Little indiscretions here and there on the part of a visiting minister, little matters which under ordinary circumstances would amount to scarcely nothing, have marred the good effects of what otherwise might have been a meeting of far-reaching results.

2. We have a right to expect of him good, wholesome Gospel preaching. He comes to us as a specialist in Gospel truth—both as to his knowledge of it and his manner of dispensing it. We ourselves can do ordinary preaching in an ordinary way. When the man comes to us to do the work of an evangelist we have a right to expect what those capable of judging call "good preaching."

Witticisms, cleverly told anecdotes, "graveyard stories," clap-trap methods and high-pressure schemes are not enough. Perhaps I ought to say that as a rule we do not need these things at all. When the evangelist comes we pastors and people want to feel about him, so far as his preaching is involved, very much like one feels when the great specialist in some branch of medical science visits one who is suffering from some malady upon which he has specialized.

3. We have a right to expect his hearty co-operation in the carrying out of the program for which the meeting is being held. Certainly every meeting that is to be worthwhile is the outgrowth of something definite that needs to be accomplished. And in the last analysis of the case, the evangelist comes to us as our "helper." Thrice happy is that pastor and people who find the man who comes to them to do the work of an evangelist one who is not even satisfied with getting souls to take the preliminary steps to a life in Christ, but enters at once upon faithful and consecrated endeavor to enlist and organize the new converts and members.

It is a glorious thing for a man, under the influence and in the power of the Holy Spirit, to be able to so preach the Gospel as to carry conviction of sin to the unsaved, and thus induce them to accept Christ as a personal Savior. And then it is equally glorious to be able, under the same influence and in the same power, to induct them into immediate and effective service.

In a word, we have a right to expect of the evangelist that he shall come to us "a good man, and full of the Holy Spirit and faith." And if he is that kind, then we may further expect much people to be added unto the Lord.

COARSE HAIR

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovery by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Foot Comfort Assured

BROOKLYN MAN SOLVES THE PROBLEM.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ewearing shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

TELLS WHY CHICKS DIE.

E. J. Reefer, poultry expert of 640 Reefer Bldg., Kansas City, Mo., is giving away free a new book which tells of a simple home solution that raises 98 per cent. of all chicks hatched and cures white diarrhoea over night. All poultry raisers should write for this valuable free book.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

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J. W. PROVINCE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

LOUISVILLE SEMINARY NOTES.

February has gone and we are within two weeks of the third quarter's examination. There have been, as usual, several good things to claim our attention this month in connection with the regular routine of work. We have had a number of visitors at chapel services. Among the number was a returned missionary of the Congregational Church, from Armenia. Dr. Bomar, one of the leading pastors of Kentucky, made us a visit. Dr. M. P. Bent, the campaign manager to raise \$10,000 for the building of a hospital (Baptist) in the city of Louisville, spoke on the hospital movement at chapel hour on February 28. He asked those who were pastors to present the hospital to their churches some time during the month of May. One-third of the amount has been raised and we are confident that the full amount will be raised soon. Thursday evening, February 29, Dr. McGlothlin spoke to a large audience in the chapel on the war situation. Prof. L. P. Leavell took the chair of S. S. pedagogy at the opening of this quarter. He has an enrollment of 85 in class and 15 visitors.

We extend to Brother Johnson our prayerful sympathy and regret that he has had to withdraw from the Seminary for the remainder of the session on account of the serious illness of Mrs. Johnson. We prayerfully hope that she will soon recover. - March 1st was missionary day again and the various state groups met at 9 a. m. for the study of missions. The Tri-State Group (Arkansas, Tennessee and Mississippi) met at the usual place. Brother Landrum reading Acts 1:4, 8; and Psalms, 126. The devotional was followed by a splendid paper on "Christian Education Among Heathen Women," read by Miss E. A. Fleming, of Miss. It was full of information and was an inspiration to us all. Brother A. M. Nicholson then spoke on the problem of teaching missions to men. His talk was very practical and instructive. The report of the secretary showed an enrollment of 35—seven from Arkansas, eleven from Tennessee, and seventeen from Mississippi. There are others who should be enrolled. The total amount from all the groups collected for missions was \$135.52.

Following the meeting of the state groups was the Society of Missionary Inquiry, Dr. Mullins presiding. The report of work done by the students both of the training school and of the Seminary showed a marvelous advance over the last. For the benefit of those who are interested in the work of the Seminary, especially the evangelistic feature, if we may so term it, Dr. Mullins asked all those who had done evangelistic work and had led as many as one person to Christ to stand and at least two-thirds of the student body stood. He then asked that each one write the number of persons thus won to Christ on a paper, sign his name and turn the slip in. I hope to be able to give the exact figures next month. I mention this simply to show that the Louisville Seminary rightly emphasizes the work of evangelism. Dr. J. F. Love, corresponding secretary of

the Foreign Mission Board, delivered the address of the morning, which was one of the most logical, sane and practical discussions of the subject of foreign missions that we have ever heard. He congratulated the young preachers upon coming into their ministry at such a time as this. Also for the noble record they are making in evangelistic work. In his speech he stated that the nations are asking many questions and demanding answers. Such questions as "Must a nation keep her word?" "Does might make right?" He pointed out that religion was facing a crisis and that religion was being tested among the soldiers in the camps, among the farmers and among the officers of every department of our government. He said that there is no decent place for a man on this continent today who is not patriotic and that it was a time for holding fast the truth. He referred to the work of the Y. M. C. A. and the Red Cross, etc., and their raising millions of dollars as a blessing in a time like this, but were merely "temporary work and would cease work with the close of the war;" but missions would abide, and to this the writer says amen. Dr. Love further stated that if the Y. M. C. A. and Red Cross, etc., could raise their millions, Southern Baptists must not fall short of a million dollars by May for foreign missions. He reminded us that Southern Baptists would have many invitations to new fields after the war. At the close of this inspiring address, Dr. Mullins gave a timely note of warning by saying that since the Y. M. C. A., Red Cross and other agencies had done great things for the relief of soldiers, that we as pastors must not let up on missions, the most important, and the fact that our people had done nobly in supporting the war agencies is a strong evidence that we can and must do more for missions than we have ever done before. Dr. J. W. Porter dismissed the audience with an earnest prayer.

We hope that every church and pastor in Mississippi will rally to Dr. Lawrence in this great cause, and here is hoping that Mississippi will lead the forces. Cordially,
R. A. EDDLEMAN.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all of that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

GREAT MEETING AT THE SECOND BAPTIST CHURCH.

Dr. W. J. Williamson of St. Louis did the preaching; enough said to know it was well done.

Williamson has a great soul and it breaks out in his preaching. He is a man with a burning message and knows how to tell it in the simplest manner so that any child can understand the plan of redemption.

Bro. W. P. Martin, of Lynchburg, Va., led us to the heights in song. Martin is a great leader, and is also fine in solo work.

The visible results of the campaign were 46 by letter and 56 for baptism.

The Lord is blessing the Second Baptist Church, for which we are truly grateful.

FIRST NATIONAL BANK

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BANKING BY MAIL A SPECIALTY.

The Telephone, Telegraph, United States Mail and Express service make all neighbors, and have placed the strongest institutions in reach of all.

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and plenty of them if you wish

GOOD MUSIC AND BY ALL THE PEOPLE

A good new song means fresh life in your music.

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When you buy a Coleman book, you buy a good book that always gives satisfaction, and one that is recognized as a Standard Song Book throughout the world—over 2,500,000 Coleman Books published in 9 years.

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"Treasury of Song" Latest and Largest—Complete Orchestration. Prices \$30.00 and \$18.00 per hundred; single copy, 40c and 25c. \$4.00 and \$2.50 per dozen.

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Prices \$25.00 and \$15.00 per 100,

\$3.50 and \$2.25 per dozen.

All books have round and shaped notes.

"WORLD EVANGEL"

Prices \$30.00 and \$18.00 per 100, \$3.60 and \$2.50 per dozen.

"NEW EVANGEL"

Prices \$27.50 and \$16.50 per 100, \$3.50 and \$2.25 per dozen.

BAPTIST RECORD, Jackson, Miss.

REMAINS AT GRENADA.

Brother Quinn remains with the First Church, Grenada. Owing to the pressure brought to bear upon him by the church he has yielded and will continue his pastorate there. Under the existing circumstances he thinks it best for the church that he remain with them.

He has done a noble work both in seed sowing and cultivation and doubtless he will witness an abundant harvest in God's good time.

Brother Quinn is popular with all denominations, and those of no denomination, so there are unspeakable opportunities for him and them.

R. C. ROPER.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

To know Christ is to know the permanent character of God, and the permanent character of man, which is the sum total of knowledge.—Charles H. Brent.

CONSTIPATED

Get-Well Laxative Tablets cleanse the system easily and pleasantly, purify the blood and aid the kidneys and liver. Unequaled for Constipation, Bad Taste in Mouth, Sour Stomach, Torpid Liver, Headaches from Stomach, and other intestinal and digestive disorders. 25 for 25c. FREE SAMPLE. Get-Well Remedy Co. 115-G. Knickerbocker Building, Baltimore, Md.

GIRLS! LEMON JUICE

IS A SKIN WHITENER

How to make a creamy beauty lotion for a few cents.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quart pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quart pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these lovely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Department of Evangelism

One reporter thus described one of these remarkable meetings: "Evan Roberts was at his best. Very early in the meeting, Annie Davis had just carried the whole congregation by singing, 'I Have Laid My Sins on Jesus, the Lowly Lamb of God.' At the close of this magnificent song Evan Roberts rose and faced two thousand people, and then said: 'We want now more prayer.' And here and there and ever yonder the people began to pray. Then a minister got up and said: 'We are now ready for the blessing.' And Evan Roberts got on his feet again and said: 'No; we are not going to have a blessing yet: you must pray on.' And they prayed on. Another half-hour passed away, and then a minister got up and said: 'Haden't we better test the meeting?' But Evan Roberts said: 'No; pray on, pray on.' At the close of that meeting it was announced that about 280 had been saved."

Now, while the Welsh revival has had to give place to more modern revival sensations, yet there are three or four fine points in the above cited incident that are always timely:

1. Don't get in too great hurry. Give God a chance. Many a revival has not only run over itself—but, even worse, it has run completely away and ahead of God.

2. The right kind of testimony by the right kind of people is a veritable dynamic in a revival.

3. Good singing (by which I mean, good songs well sung by good people) is all but irresistible in a revival.

4. Prayer is power. "Satan trembles, when he sees the weakest saint upon his knees."

Random Remarks.

A "protracted meeting" is not necessarily a "revival."

Nor is the intrinsic worth of the revival measured always by the general excitement that is developed while the meeting is in progress.

Generally the first question they ask, when they hear that your church has had a revival is this: "How many joined?" As if the extent of the good accomplished by a revival is measured by the number of accessions!

I heartily wish Baptists would adopt a new standard by which to measure the worth-while of a protracted meeting. So long as the number joining, rates the meeting as to its success or failure, Baptists, like other mortals will attach supreme importance to "getting people to join." Of course, there ought to be accessions,—if there are conversions. But the primary purpose of the revival is not to get people to unite with the church. The primary purpose of the revival is to bring on Zion's birth-pains. Then, when that is accomplished, the best in the way of results is assured. Here is a fine old text for

every church-member to lay heavily to heart at the outset of the revival effort: "As soon as Zion travailed, she brought forth her children." And that is still God's law under Grace just as it is His law in the natural birth.

Let no Baptist ever reach the false and absurd conclusion that under normal conditions it is possible to have a great (?) revival—and no accessions to the membership of the church. For as long as there is a single unsaved individual living inside the radius of the influence and activity of any church, that unsaved one's spiritual non-birth challenges the true greatness of the meeting. If Zion does not bring forth children, that sad fact argues one of two things: Either there are no unsaved people to be reached; or, if not that, then Zion is not in travail, she is merely feasting and luxuriating—and isn't anxious at all for more children.

The caution is this: While every normal revival should result in many conversions and accessions, yet it is easily possible to have many professions and accessions, and yet, at the same time, a very inferior revival.

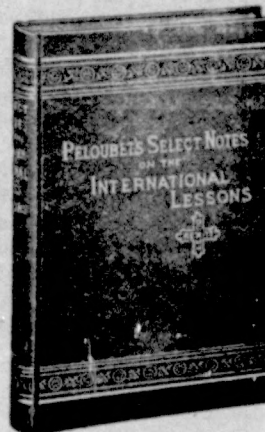
Many a revival has died in the process of trying to be born simply from neglect of preparation on the part of the people. And over its grave might correctly be inscribed this epitaph: "Died for the want of help." Many of our Baptist revivals that ought to have been,—but were not, died before their birth from this cause. Criminal neglect on the part of the church!

That's an awful charge; and yet we all know that it is none too severe.

On the other hand, many a revival has died in the process of its birth,—simply smothered by the organization. "Paul may plant; Apollos may water." So far, so good. But this is scarcely half-way. To stop here means failure as dismal and complete as to have no organization at all. Truth is, it is better by far to have no organization at all, except an organized willingness for God's Spirit to lead in every part of the meeting, than to do everything possible by way of organization,—and do it all faultlessly well,—but leave out the main element of success,—God. "God must give the increase."

The papers are now telling us that in Billy Sunday's Atlanta campaign there were about 4,000 "trail hitters." That kind of report makes good reading. But the other part of the report is that so far the Atlanta churches have been able to locate only about 200. That doesn't balance right. Of course, some of these 4,000 do not live in Atlanta, and it is quite likely some of them have joined churches elsewhere. Still, the balance sheet does not lie right. Too many claimed to be healed, for so few to return to give God thanks.

1918 Sunday School Helps



The Famous Peloubet's Select Notes

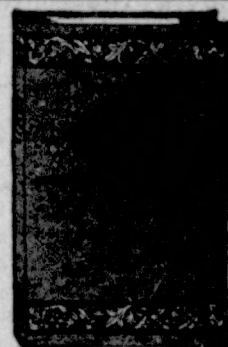
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\$1.25 net; \$1.35 delivered. Five
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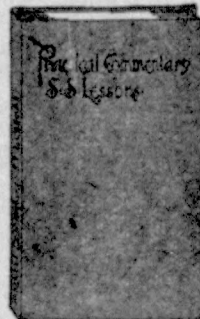
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The Complete Arnold's Practical Commentary

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Edited by Prof. David S. Warner.
A useful help at a low price. Price
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The Handy Torrey's Gist of the Sesson, 1918

By Dr. R. A. Torrey.

A help for the busy man or woman, vest-pocket size. Price 25c postpaid; ten copies postpaid for \$2.25.



The Convenient Self-Pronouncing Vest-Pocket

Commentary for 1918

Edited by Dr. J. M. Coon (a Baptist).

One of the most popular helps published. Prices: Cloth binding, red edges, 25c postpaid; imitation morocco, gold edges, 35c postpaid. Ten copies, postpaid: Cloth, \$2.25; in morocco, \$3.15.

MAIL ORDERS FILLED PROMPTLY

The Baptist Record Book Store

Jackson, Mississippi

AN APPRECIATION.

Brother J. D. Jameson preached for the brethren at Mt. Zion yesterday, in Lincoln County. He preached two of the sweetest Gospel sermons I have heard in a long time. I have known Brother Jameson all my life. Have never heard one slight on him.

I know he can and does preach the grand old Gospel. He wants to get a pastorate in the country. Some one needing a good preacher would do well to correspond with him. Address him Jackson, Miss. He can get it forwarded to him from there. Your brother,
A. D. MUSE.

DEATHS.

W. M. RICHARDSON.

William Harrison Richardson was born in November, 1837, and died in February, 1918. He was a member of the Baptist Church for 45 years and for a long time deacon. He was honored and loved by all who knew him for his loyalty as an old veteran, his integrity as a man, and his faithfulness as a Christian gentleman. The end came at the conclusion of four score years of life and found him ready and waiting to go. He leaves a wife and six children, one aged sister and a host of friends to miss him. He was buried in the Louisville cemetery on February 25.

J. E. WILLS.

JOHN K. ARMSTRONG.

John K. Armstrong was born on August 26, 1870, and died February 15, 1918.

In the passing of this good man the Baptist Church of Louisville and the Baptist cause throughout the state have suffered a severe loss. He gave his heart to God and united with the church only about ten years ago, but from the beginning he became active in church work and soon became one of the leaders in every good cause. His growth in the knowledge of God's Word and in the understanding of Kingdom affairs surely was phenomenal, for he was strong in all of these lines. But I, who knew him for only a short time, was impressed most by the strength of his spiritual life and the beauty and loveliness of his Christian character. He was both a deacon and the financial agent of the church, the teacher of the Barak Class in his Sunday School, a great lover of and helper in the prayer service, and a most ardent supporter of his pastor and

denomination in every way. He was at the head of the Laymen's Movement in his association and at the time of his home going he had plans on foot for a systematic campaign of work to be done this spring. The Baptist cause in the state did not have a better friend than J. K. Armstrong, and in his death we are poorer. He will be missed in the community life where he was a helper in every good cause, in the church life where he was a participant in every good work, and most of all in the home, where he was a gallant host, a loving husband and a devout Christian. But the benediction of his life falls upon us like a mantle and we will live on in the support of his influence. Lovingly, his pastor,

J. E. WILLS.

W. M. ROBINSON.

Was born in Amite County, Miss., 66 years ago, died at his home in the little town of Robinson March 2, 1918. He came of that large Robinson family known in South Mississippi for their loyalty to every good cause.

December 2, 1876, he was married to Miss Fannie Frith and eight children were born to them, four sons and four daughters, and all grown and living except daughter Winnie.

Bro. Robinson was baptized into the fellowship of the Liberty Baptist Church by Elder T. J. Drane, August, 1870. Later he moved his membership to Eastfork, where he was made a deacon, and when the town of Robinson was built he, with others, organized the Robinson Church, where his membership remained, and where he was connected as teacher in the Sunday School, and with all other church work, till his death. He was the pastor's friend and his door was wide open to all of God's servants. He leaves four brothers and five sisters and many other relatives and a host of friends.

The funeral services were held at the Robinson Baptist Church, the service preached by Eld. J. H. Lane of McComb, his former pastor, and assisted by Eld. E. Gander, his present pastor. Was placed to rest in the family cemetery by the side of other loved ones. Blessings on his memory and family.

J. H. L.

IN MEMORIAM.

Our hearts go out in sympathy to Bro. William Thomas and wife on account of their sad bereavement in the loss by death of three of their precious children. George was the first to go. He died on February 2. George was a bright, intelligent boy about nineteen years of age. He was taken sick while a student at the Charleston Agricultural High School and was removed to his home, where he received the best medical skill and tender nursing; but death conquered all. George made a beautiful confession and expressed a perfect trust in the blessed Christ and asked his loved ones to meet him in heaven.

Ephraim R. soon followed his brother to the grave. Ephraim was about twelve years of age and bid fair to ripen into an honorable and useful

manhood. He was a student of the Paul High School and will be sadly missed by his teachers and school-mates.

Mary B. was the next to enter the city of the dead, and she now quietly sleeps beside her brothers in St. Paul Cemetery, where the winds sing their funeral dirges through the evergreen foliage of the tall, slim pines. Mary was a sweet little maiden of fourteen summers. She had a sunny, smiling face and eyes that twinkled with a luster that indicated joy and purity and happiness. But the young and pure and the intelligent must die as well as the old and feeble. Three new graves can now be seen at St. Paul Church. The bodies of George and Ephraim and Mary lie still and cold in these narrow homes awaiting the bugle call in the resurrection morn. Sleep on, dear children; by the grace of God we hope to meet you where tears never fall and graves are never seen. God bless and comfort you, Brother and Sister Thomas, and John, Al, Maggie and Bell.

Your friend and former pastor,

JOEL D. RICE.

Cascilla, Miss., 2.21.1918.

To Drive Out Malaria

And Build Up The System
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

On Jan. 29, 1918, God in his loving wisdom saw fit to remove from this earth our beloved brother, Mr. B. F. Lewis, age 66 years. Mr. Lewis was one of the oldest and most highly respected men in Neshoba County. He was a man of many friends in this and adjoining counties, especially among Christian people, for he was himself a devoted Christian and will be greatly missed in the Master's Kingdom work here on earth. We do not hold him up as one free from mistakes, but we cherish the memory of such a life and feel that his example is worthy to follow.

Therefore be it resolved:

First. That we deplore the death of Brother Lewis, yet we bow in humble submission to Him who doeth all things well.

Second. He will be greatly missed in our town, in our community, in our Sunday School, in our prayer meetings, in our preaching services, in fact, in every good work he served as an adviser and leader.

Third, that Neshoba Baptist church and Sunday School extend to the bereaved relatives and friend our sincerest sympathy in this dark hour of deepest bereavement, and point them for comfort to Him for whom it is said, "As a father pitieth his children, so the Lord pitieth them that fear Him."

Fourth. That a copy of this be sent to the Neshoba Democrat and Baptist Record for publication, and that it be spread in full on our church minutes.

R. B. VANCE,

G. C. BURROUGHS,

J. L. VIVERETTE,

Committee.

FREE TO
Asthma Sufferers

A New Home Cure That Anyone Can Use
Without Discomfort or Loss of Time.

We have a New Method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long-standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time. This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do it Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 1469S,
Niagara and Hudson Sts., Buffalo, N. Y.
Send free trial of your method to:

FROST PROOF CABBAGE PLANTS

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, \$1.25; 1,000, \$2.00; 5,000, at \$1.75; 10,000 up at \$1.50, F. O. B. here.

Delivered Parcel Post: 100, 35c; 1,000, \$2.50. Satisfaction guaranteed. D. F. JAMISON, Summerville, S. C.


Freckles.

There is just one way to remove freckles and make the skin clear and beautiful. It is in this way that Klintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Klintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Klintho Soap also, as this helps to keep the freckles away, once Klintho has removed them.

DO YOU LOVE CHILDREN?

Why Fear Their Coming?



The birth of a baby need not frighten you. Write for Dr. Dye's wonderful book which explains the method of safeguarding the health and happiness of both mother and babe. Sent free, postpaid. Address:

Dr. J. H. LYE MEDICAL INSTITUTE,
B-5 Lincoln Bldg., Buffalo, N. Y.

THICK, GLOSSY HAIR

FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

**Cough Nearly Gone
in 24 Hours**

That's the usual experience with this home-made remedy. Costs little—try it.

Anyone who tries this pleasant tasting home-made cough syrup, will quickly understand why it is used in more homes in the United States and Canada than any other cough remedy. The way it takes hold of an obstinate cough, giving immediate relief, will make you regret that you never tried it before. It is a truly dependable cough remedy that should be kept handy in every home to use at the first sign of a cough during the night or day time.

Any druggist can supply you with 2½ ounces of Pinex (60 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 65 cents and you have a full pint of the most effective remedy you ever used.

The quick, lasting relief you get from this excellent cough syrup will really surprise you. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, whooping cough and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, and is famous the world over for its healing effect on the membranes.

To avoid disappointment ask for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., Ft. Wayne, Ind.

NEWS IN THE CIRCLE MARTIN BALL

Last Sunday Pastor Kimbrough baptized fifty-three into the fellowship of the Blue Mountain Church. This is a partial result of the meting recently conducted by Dr. Ben Cox.

Dr. King is rejoicing over the great revival in his church at Jackson. Th Lord seems to have directed in the procuring the services of Dr. W. J. Williamson. He preached some powerful sermons.

Evangelist J. B. DeGarmo is this week aiding Pastor N. W. P. Bacon in a meeting at Marks. The prospects are good for a fine meeting. Next week Brother DeGarmo will be at Duncan.

The Orphanage Gem comes out in new form and dress. It looks so much improved. It is now set upon the linotype. The printing is clearer and better. Everybody ought to send Dr. Carter 25 cents for it.

Evangelist A. V. Reese recently held a meeting with the church at Saluda, N. C. There were eighty added to the church by baptism. The singing was led by W. B. Scholfield. They are now in a meeting at Hot Springs, N. C.

Rev. S. F. Conrad, of Charlotte, N. C., has been forced to lay down his work and go to a hospital for a serious operation. We extend our deepest sympathies.

The churchat Marianna, Fla., refuses to release Rev. J. W. Senterfitt from the pastorate to become business manager for the Florida Baptist Witness. We think this is right. Some good layman can do this work. The churches need pastors in their God-given places.

Rev. S. P. Stapp has resigned as pastor of the church at Guthrie, Ky., and accepted a chaplaincy in the army. He will be located for the present at Camp Green, Charlotte, N. C.

The First Church, Savannah, Ga., has called Dr. L. R. Christie, the financial secretary of Shorter College, to succeed Dr. J. J. Taylor. The church is hopeful of his acceptance. He was formerly pastor of the First Church, Columbus, Ga.

Dr. Wallace Bassett, who succeeds Dr. W. A. Hewitt as pastor of the Central Church, Dallas, Texas, says: "Dr. Hewitt did a marvelous work at the Central Church. He led in the building of the great church house, and in building up the large membership. The membership is now 1300. The church plant is worth \$100,000."

Rev. E. L. Edens has resigned the Salem Church, Kentucky, and accepted the urgent call of the First Church Athens, Ga.

It appears to us that it would be far more fitting that our soldier boys should spend the night before leaving for the camps in a continuous prayer meeting, asking for Divine guidance and help, rather than dancing and revelry.

We extend to Rev. R. J. Bateman, of Troy, Ala., a cordial welcome to our working force in Mississippi, and especially to the large and responsible field that opens to him at Meridian. He will have the hearty co-operation of a splendid band of workers.

Rev. E. C. Butler, of Clinton, Okla., has accepted a call to the pastorate at Cushing, same state, and will begin work at once.

The prize offered by the trustees of the Kentucky Baptist Hospital on a paper as to "Why a Kentucky Baptist Hospital?" was awarded to Rev. Ira E. D. Andrews. Drs. J. W. Porter and W. D. Nowlin were awarded second money.

Dr. Geo. B. Eager, of Louisville Seminary, is in Rochester, Minn., for treatment of throat trouble. President Mullins will meet Dr. Eager's classes in Biblical Theology.

In Camp Zachary Taylor, near Louisville, Ky., of which Dr. E. Y. Mullins is camp pastor, there were more than 500 conversions during January and February.

After fifteen years labor at Corpus Christi, Texas, Rev. D. B. South has resigned to accept a call from the Kerrville Church, same state. His labors will begin about the middle of March.

The Texas Legislature has adopted the ratification of the prohibition amendment to the Constitution to make nation-wide prohibition. The wave rolls on.

Dr. O. L. Halley, chairman of the committee on Order of Business, of the Southern Baptist Convention, suggests that at least one more day be added to the session of the convention. President Gambrell heartily approves the suggestion. In recent years the sessions have been too crowded. Let it be thus.

W. M. U. RALLY.

A rally of the Lincoln County and Bogue Chitto Associations was held in the First Church of McComb, Feb. 26. One hundred and nine ladies registered. Also present as visitors were the superintendents of the Mississippi, Marion and Copiah Associations and also Mrs. Fulham of Jackson. Miss Mallory and Mrs. Longest were with us in the interest of the Church Building and Loan Fund. The morning session was opened by singing the Women's Hymns and devotional exercises, conducted by Mrs. G. E. Darling. An address of welcome was delivered by Mrs. Theo. Whitfield and a response made thereto by Mrs. Dr. Hewitt of Liberty. We were then favored with a duet by Mrs. Brown and Stephens of McComb. After which Miss Mallory gave us a beautiful and inspiring address. It now being noon all were invited down to dinner in the new dining rooms.

The tables were beautifully decorated carrying out the colors of purple and gold. While at table toasts were delivered on various W. M. U. subjects.

After this all adjourned to the auditorium where the afternoon session was opened by Mrs. C. C. Pugh conducting devotional. Then subscriptions were taken for the Church Building and Loan Fund. Magnolia Society five hundred; McComb First Church, five hundred; Bogue Chitto Association, five hundred and Lincoln County Association, five hundred. Miss Mallory said this was the most successful day she had yet had in Mississippi. A duet was then sung by Mr. and Mrs. Whitfield.

Business was now taken up, electing Mrs. J. H. Aycock as the new associational superintendent of Bogue Chitto Association. In closing announcement was made that the next meting would be a two days' institute held with the Hazlehurst Church April 3rd and 4th.

MRS. A. H. GODBOLD,
Vice President.
MISS IDA WALKER,
Secretary.

T. T. MARTIN IN CHATTANOOGA.

The weather was awfully bad and while Brother Martin was with us we had another flood in Chattanooga, which of course demoralized everything. In spite of these things the congregations were very large and enthusiastic.

Brother Martin was with us two weeks, embracing three Sundays and I can safely say no man has ever given us the strong gospel sermons that Brother Martin gave us. You know we have a Bible Conference in our church each fall, and God has favored us with some of America's greatest preachers, but I am frank to say none of them have excelled Brother Martin, and along some lines none of them measure up to him at all.

There were several additions to the church during the meting, but the thing that impressed me most was great blessings which came to the church membership. Our people are stronger Baptists and stronger Bible Christians than ever before, and every one is loud in the praise of Brother Martin.

The pastor and leaders of the church were so delighted over the work done by Brother Martin that we want to arrange for him to be with us next year if possible, giving us three or four weeks in the spring when the weather is better.

Any pastor who wishes the old time Bible Gospel preached in a meeting may think himself fortunate if he can secure Brother Martin's services for a meeting.

Your Brother in Christ,
J. B. PHILLIPS, Pastor.
Baptist Tabernacle, Chattanooga, Tenn.

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Delicious "Fruit Laxative" can't harm Tender Little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

WHAT IS REQUIRED.

Dr. A. H. Strong, president of Rochester Seminary, has been making a tour of the world, visiting the mission field. This is the message he brings back, as published in the Watchman-Examiner:

"I plead for two things: first, great increase in our support of mission schools for both sexes. An able veteran missionary in India declares that there are two millions of educated Hindus who are convinced of the

truth of our religion and who would confess Christ, if it were not for the bitter opposition of their illiterate and priest-ridden wives and mothers at home. The education of the women of India is indispensable if we would ever convert the men, and for this reason we must provide schooling as well as preaching. Secondly, I plead for teachers and preachers who know the gospel and are sound in the Christian faith. Christ is the only vanquisher and remedy of heathenism; and by Christ I mean not simply 'the man of Nazareth,' but the Eternal Word, the Son of God with power, the omnipresent and omnipotent head over all things to the church. Without experience of his personal union with an atoning and divine Redeemer, no missionary can stand permanently against the towering systems of idolatry and superstition that are the curse of Oriental lands.

"Not Shintoism in Japan, nor Confucianism in China, nor Buddhism in Burmah, nor Hinduism or Mohammedanism in India, can long endure the competition of a religion that proclaims the deity and the atonement of Christ. Only he who died for the world can subdue the world. Let us send to the heathen only preachers of the real gospel; for by Christ's Cross we shall conquer, and to him shall the gathering of the peoples be."

A colored woman was busily engaged in emptying her savings stock on the desk of the Liberty Loan clerk. As the silver quarters, dollars,



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SALESMEN WANTED: Owing to condition brought about by the war, we have a few well worked territories open and will be pleased to hear from interested persons. Applicant must be exempt from draft.

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dimes, etc., rolled out on the desk the clerk said, "This must be the result of a number of years' savings."

The old woman replied, "Yassah, ah been a saving it to bury maself, but ah got to thinkin' it ovah an' ah just made up my mind it would be a heap bettah to buy a Liberty Bond to help bury dat Kaisah."

The proofreader rises to remark: To make the readin' like the writin' Is all I have to do, But even doin' that, I swan,

There's many a rag to chew.

Mr. Martin was preaching on exchange. Father S—, who was in his dotage but still kept himself in the front, grasped Mr. Martin's hand after the service and exclaimed warmly, "Good sermon, Mr. Martin, good sermon!" Deacon H—, who thought an explanation was needed, said to Mr. Martin in a low sympathetic voice, "Poor fellow! he has lost his mind!"

The Great Spring Drive

FOR FOREIGN MISSIONS

The eyes of God are upon the effort of the Southern Baptists to raise ONE MILLION DOLLARS

Our Saviour's chief command is: "Go ye into all the world and preach the gospel to every creature." We must not fail. If we wish to hold up our heads in the presence of others, we cannot avoid the duty to give now, and give more generously than ever before.

Our missionary heroes have extended by their sacrifices the kingdom of Christ beyond the dreams of any king or kaiser. Shall we who dwell in peace and plenty let their work halt for the lack of dollars?

Inform yourself as to what the Foreign Missionaries are doing. Your Pastor will be glad to hand you booklets telling all about this great work and the need of one million dollars to keep it up. Not only give but lead. Give so generously that even "slackers" may be inspired to do their duty.

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